
The Ohio Independent Baptist

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THE OHIO INDEPENDENT BAPTIST

Volume XXVI

FEBRUARY 1954

Number 4



THIS YOUNG MAN MAY BE CONTEMPLATING THE JOYS OF THE
GOOD OLD SUMMER TIME AND DAYS TO BE SPENT AT CAMP PATMOS.

Editorial Comment

A GOOD TIME According to Ecclesiastes, chapter 3, there is a time for everything—"To everything there is a season." There is a time when it's easy to do good, hard to do wrong; a time when the Gospel seems to sweep forward among the masses; a time when the same Gospel seems to make no impression upon the masses; a time when nations seem to cry out to God, and a time when the nations seem to say—"there is no God."

Now is a good time for satan to divert the attention of people away from God. Money is plentiful and over the majority of homes there is the evidence that within the home there is a television operating far into the night. One farm paper recently carried the advice that the farmer should make his business calls upon the neighbors during the daytime as the neighbors do not like to be disturbed while watching the show at night. Through this medium the youngsters and the oldsters too, are fed upon that which is not bread.

It is a good time, with prosperity at hand, for persons to acquire tastes which need little cultivating to terminate in extravagance, waste, and eventual poverty.

The present is a good time for churches to build extravagantly, beyonds present or foreseeable needs, mortgaging the income of the next generation, unnecessarily.

A good time to consider the purchasing power of the preacher's dollar is the present. Church statistics show that the average pastor, with his many increases during recent years, has 13% less purchasing power than in 1939. It will be noted that in industry, wages and salaries since 1939 have been increased approximately 42% which is far beyond the increases granted to clergymen.

February 1954 is a good time to enter upon some active service in the church. It is acknowledged by pastors that not more than 10% of the membership is actively engaged in the work. (This percentage does not include those whose activity is limited to attending services and contributing money.)

The present is a good time to set

apart a certain time of each day for prayer and the reading of God's Word. This having been done, many problems will have been solved.

Next Sunday will be a good time to start planning for the registration at Camp Patmos. Many were disappointed last year due to late registration. Churches which were last during 1953, should be first in 1954. The church which has a slow-moving membership should start sooner, then keep moving, and their youngsters may be first on the boat.

Now is a good time to help CEDARVILLE. In the long ago we typed over and over again, "Now is the time for all good men to come to the aid of their party." In relation to CEDARVILLE, "Now is the time."

DECEIVERS We live in a day when deceivers go about as roaring lions seeking whom they may devour.

A popular magazine carries a full-page advertisement in which there is pictured a lovely girl smoking a cigarette, saying: "This is just what the doctor ordered." Some advertisers would have us believe that food cannot be properly digested unless the dinner is followed by the smoking of a certain brand of cigarette, or chewing a certain brand of gum.

A well known title insurance company would have us believe that unless a land title is flawless back to the days of the Indians a property is in jeopardy, unless covered by title insurance.

The real estate broker informs the seller that rents are on the decline, the old-fashioned two-story houses are passing out of demand, and that housing projects will very soon make it impossible to find renters. The same real estate broker informs the buyer that the good old two-story houses are built for time and wear and are here to stay; that the one story plan is a fad, and that now is the time to pick up a real bargain from some who are rushing for the new type of home.

The Soviet Union urges for peace on earth, while employing its agents to obstruct peace.

We are told by some that heaven will be closed to all who are not "baptized by immersion INTO the body of Christ," and by others that there is no salvation for those who have not been "sealed with the Spirit" and demonstrate by speaking in tongues. By still others we are told that no person will enter the pearly gates unless he is qualified by a certain church, while still another group tells us that there is no death, no heaven, no hell, so why worry. There are still others, however, who say: "What saith the Scriptures?"

DISCIPLINE Newspapers give account of ever-increasing lawlessness and juvenile delinquency, including street crimes, auto theft, gang fights and school riots. School teachers report the impossibility of keeping order in the schoolroom, but public sentiment and state laws prohibit the teacher from administering the type of punishment that is so well deserved.

It is the general policy of the public school administration to allow the youngsters to "express themselves," and to "develop along natural lines." In brief, this enables the "ego" to give itself expression, for better or worse.

We do not have great admiration for the British in relation to methods or procedures, but it must be admitted that the laws of the land are enforced, sentences imposed by the courts are carried out to last hour, fines assessed are paid to the last dollar, discipline is maintained in the homes, and the school teacher is in charge of his class.

With the continued breaking down of authority in the American home, the restrictions placed upon the teacher in the public school, the open negotiation with the individual or the gangs throughout the land, another decade may place the United States in a class by itself as the world's most lawless nation, to which the other nations must send counsellors and missionaries.

BIGOTRY Nowhere on the North American Continent has the bigotry of the Roman Catholic Church been more pronounced than in the Province of Quebec, where street meetings are

prohibited, the passing out of religious tracts is unlawful, and where every effort has been made by the Roman Catholic Church to prevent non-Catholic groups from procuring auditoriums in which to hold meetings. Few, if any, non-Catholics hold office in the provincial government, and office holders seem to operate wholly under the direction of the hierarchy.

We have no place in our thinking for the sophistries of the Jehovah's Witnesses sect, but we rejoice over a recent decision of the Supreme Court of Canada to reject the Catholic inspired piece of legislation in Quebec City, which made it illegal to distribute religious literature without permission of the police, which permission is always refused to non-Catholic groups. It is a well known fact that the Roman Catholic Church professes to believe in Freedom of Religion; that is, Freedom for Catholics, but also Freedom to muzzle every mouth that disagrees with their doctrines.

The vote of the Supreme Court of Canada was 5 to 4 and the deciding vote was cast by Justice Herwin, a Catholic. In all probability the decision will be disregarded in Quebec, so far as local operations are concerned. It has been many times noted that in Catholic dominated territory, general decisions by the courts and the laws of the land have little or no influence in matters of procedure. The governments through executive offices and the high courts may grant permission in a circumstance, only to have such permission nullified in practical operation.

RESEARCH Quite a commotion has been raised by the recent announcement by reliable medics that cigarette smoking is responsible for the drastic increase in lung cancer. It is reported that in New York state the death toll from lung cancer has increased five-fold in the past thirty years, and that at the present time death from lung cancer exceeds that of tuberculosis.

Alarmed over the wide-spread publicity, the tobacco industry has set up research laboratories, probably to prove that there is no relation between lung cancer and cigarette smoking. At the same time the tobacco companies are increasing their nation-wide advertising and in the magazines and on the billboards are pictured women of exceptional beauty, men of

muscle, and aged people of obvious refinement, all smoking with apparent enjoyment.

Slowly, with the ever-increasing number of smokers, the "No Smoking" signs have been removed, and no longer does the railroad train carry "The Smoking Car." It is tragic to see you young folk, especially young girls, with a cigarette, but it is pathetic to see the grandmother who can chatter only between puffs.

The cigarette may be harmful to the lungs, but it is definitely harmful to the testimony, and any Christian young man should hesitate to take unto himself a wife who might drop cigarette ashes in the baby's eyes.

IN THE MIDDLE A pastor called to visit us on a matter of business and after the business had been transacted, we engaged in discussion concerning the Lord's business, which ended in a doctrinal debate.

We broached the subject of the believer's security and the visitor made the amazing statement that, "I am neither a Calvinist nor an Arminian. I stand just about in the middle between the two doctrines." Now, the one doctrine declares that a person is saved by the blood of the Lord Jesus Christ, only until he next commits sin. The other, and Scriptural doctrine declares that the believer receives everlasting life and shall not come into condemnation; that He is able to keep us from falling and to present us faultless in the presence of His glory. This wholly apart from works.

We received approximately the same answer from a BAPTIST pastor in another state with whom we discussed the pre-millennial and the post-millennial positions.

We would like to know just where that middle of the road runs between either of these two doctrines. Of one thing we are very certain: it's a road that leads nowhere, not chartered in Scripture, and one that would be rough in spots for those who attempted to follow its course.

We never cease to rejoice that, while churches of Ohio association have their problems, those problems are not doctrinal. It is good to know that associated pastors are all well taught and never is there a case of the blind leading the blind.

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OHIO ASSOCIATION

EDITORIAL

This writer was speaking recently in an unaffiliated Church under the subject: "Benefits To Be Had From Fellowship in Ohio Association Of Regular Baptist Churches." In the audience was the pastor of another unaffiliated Baptist Church, who suggested that we reduce to type some points of the address. *Here they are:*

DEPENDENCY

"It is not good that the man should be alone." These words were not written concerning the Church, but the application is obvious.

It is true that a Baptist Church may function as such, wholly apart from other churches of like faith and order, but the question is, "how long will it continue thus to function? History indicates that regardless of its orthodoxy, the infiltration of non-Baptist people, who unite with the church from a sense of expediency, the coming into the classes of persons from the "isms," and the passing of a generation of leaders, often leaves the church far from its original position. The change from orthodoxy to unorthodoxy is many times so gradual that none realize that the position is shifting until it is forever too late. Such shift or drift is quickly detected when the church is in close fellowship with neighboring congregations.

The greatest single benefit to be had from any association is **FELLOWSHIP**: the spiritual inspiration which comes from united prayer, praise, and study, but secondary benefits come from the oneness of understanding, the sharing of plans, the common objectives, the cooperation in effort, and the help in times of stress. While enjoying these benefits the church is enabled to detect the shift, if such is taking place at the home base.

EVANGELISM

It is a fact well known that many of the professional evangelists leave the church with problems, including doctrinal and organizational difficulties. Literature sent out by itinerant evangelists is many times deceiving, and many are deceived thereby. The pastors and officers of Ohio Association watch carefully the work of visit-

ing evangelists and stand ready to make suggestions to inquiring churches.

MISSIONARIES

In the long, long ago it was the practice of Baptist Churches to send missionary offerings to the general treasury. However, to an ever-increasing extent, Regular Baptist Churches contribute funds direct to the worker, or to a recognized mission board, designated for a specific work or missionary. Such missionaries—usually members of one of the affiliated churches—when on furlough, visit the home church and are then "passed around" among churches of the association. This systematic visitation provides that personal touch so necessary for successful missionary endeavor. Many times, when a small church is unable to wholly support a member who is going out as a missionary, other affiliated churches will join hands and by united effort, the worker will be sent forth. Such cooperation in a missionary project binds together the churches into a "family" group.

Then, it is impossible for a single church to sponsor a costly project, but thru combined effort such projects as Camp Patmos, The Fellowship of Baptists For Home Missions, Cedarville, and Baptist Seminary of the Bible, are made possible.

FELLOWSHIP

We have already stated that the greatest single benefit to be had from any association is *Fellowship*. The personal fellowship is provided by the association thru the Annual Meeting held each October; the Youth Rally held each November for young folk, average attendance about 500; the Spring Rally conducted by and for the women of the state during the month of April, and the work at Camp Patmos where about 1,000 young people assemble over a period of weeks for recreation, study, and instruction.

The state is divided into sections and all of the affiliated churches have a Local Association, in which youth meetings, laymen's meetings, missionary meetings, and general sessions are held. This local work supplements the state fellowship,

making more frequent contact possible. These local groups serve independent of Ohio Association, but in full conformity.

FINANCE

We recently received a letter asking what obligation a church would assume financially by affiliation with Ohio Association. To that inquiry we advised that no affiliated congregation has obligation, except a moral obligation to work in cooperation with projects sponsored by the group. There are no "dues" or assessments, but when a church expects to receive the benefits of such association, the church would seem to be morally obligated to help in the support thereof.

CONTROL

No truly BAPTIST association has any jurisdiction over the local church; its property, its finance, its government, or its members. In an extreme case, should the church, due to perverted doctrine, un-baptistic practice, or from other cause, cease to be worthy of place in the association, the association could exercise no discipline, nor take active measures to correct the doctrines or practices, but could "withdraw the hand of fellowship."

Ohio Association is not incorporated, owns no property, and holds no mortgages. (Camp Patmos is under the control of Ohio Association, but is actually owned by Ohio Regular Baptist Home and Camp, which is a holding company.)

THE MAGAZINE

The membership of every church consists of *People*, with definitely human characteristics. They like to make known their work, and to learn of the work being done by others. *The Ohio Independent Baptist* is the official organ of the fellowship and gives expression to the affiliated churches, assists in the promotion of projects in which the churches have an interest, publicizes general and local meetings, and endeavors to spread the Gospel message.

PASTORAL

When the magazine publishes account of a resignation, the pulpit committee receives letters from

throughout the country. Many of these letters are written by worthy and capable men, others are written by men who are widely known as "wreckers" and ecclesiastical oddities.

The association takes no part in selecting a man for the vacant pulpit. One of the brethren, however, makes it a business to compile files carrying papers covering pastors who have been carefully investigated relative to doctrinal views, education, pastoral experience, family obligations and other data, the list including worthy pastors who feel the need of change, or whose pastorate has been terminated. The brethren recognize that the call of a pastor is a Divine Call, and while our Lord uses the human instrument to answer His purpose, the association representative enters no further than to submit the file to the inquiring Church. The Call must rest with the Lord, the Church and the Candidate, with no suggestions or pressures exercised. No church is obliged to consult the files mentioned herein, these being maintained only for the convenience of the churches. These files are open to any pastor who feels that his pastorate is nearing an end.

CONCLUSION

In this editorial we have endeavored to set forth the program of Ohio Association, in answer to the many questions asked by pastors, church boards, and interested persons. The paragraphs should not be interpreted as an appeal for additional churches, as 86 congregations are now affiliated and already a headquarters for the annual meeting provides a problem.

It is not the desire of the fellowship that any church should make application for fellowship, if any considerable number of the members are opposed to affiliation. There is peace among the churches, and divided churches would only find that the local problems were increased, and associational problems were multiplied by such application.

Ohio Association consists of a Bible believing, evangelistic, missionary-minded group of Baptist Churches, and to congregations of like mind and purpose, the welcome mat is placed before the door.

BULLETIN

Rev. Wilbur C. Rooke has resigned his pastorate having accepted call to Central Baptist Church, Gary, Indiana.

North Madison Church Recognized

Fifteen messengers, including ten ordained ministers representing churches of Ohio Association, assembled with the newly organized Bible Baptist Church of North Madison, Ohio, Friday afternoon, January 15, 1954, and officially recognized as a Baptist Church the organized membership. The church roll indicated 43 Baptized believers.

Following preliminary introductions and statements, the delegates elected Rev. Dean Henry of Brown Street Baptist Church, Akron, to serve as Moderator (and a good moderator is he), and the Rev. Richard Durlam as Clerk. The call was read, the roll was called, the Constitution was reviewed, the Articles of Faith were approved, and after discussion and some recommendations relative to the coding in the Constitution, which require clarification, the Bible Baptist Church was recognized by unanimous vote.

Mr. Henry Mills, chairman of the Board of Deacons read the papers of the church and indicated not only familiarity with all local affairs, but also a good working knowledge of Baptist principles. The pastor of the church is the Rev. Ben H. Garlich, a graduate of Baptist Bible Institute, and it was under his tactful ministry that The Community Church of North Madison was brought into line with baptistic doctrine and procedure, turning over to the new organization the fine church property located at the intersection of the two main thoroughfares. Pastor and Mrs. Garlich are well equipped to lead the church to high spiritual and numerical levels.



Ben Garlich

Following prayer by the Rev. Allen E. Lewis, the Rev. Andrew Marsteller presented Charge to the Church, and Rev. H. K. Finley of Elyria, gave Charge to the Churches represented on the Council, after which the Rev. Vernon Billington of Barberton extended the Right Hand of Fellowship. The Rev. Kenneth Nelson of North Royalton offered prayer, prior to the sermon delivered by the Rev. J. Irving Reese of The Fellowship of Baptists For Home Missions, Elyria.

Mr. Reese presented an outstanding message under the subject: "The Church Invisible and the Church Visible." Without question or doubt this message would strengthen the foundations of any Baptist Church.

Due to the location of North Madison which is far removed from any of the local fellowship groups in Ohio Association,

the personnel of the Council was definitely diversified, with delegates coming from distant points, north, south, east and west. Not often do men in the various local groups have opportunity for working together in such affairs, and the association for the afternoon was a delight to all present. Such diversification of church representation is greatly to be desired, when practical.

Ladies of the church were very gracious and served refreshments to the delegates before they departed.

Under present plans the Bible Baptist Church will make application for fellowship in Ohio Association where they will undoubtedly receive a hearty welcome.

NOTICE

As we go to press an application for fellowship in Ohio Association is received from the Bible Baptist Church, North Madison, Ohio, of which Rev. Ben H. Garlich is the pastor.

The application will be presented to the Council of Ten at a meeting

to be held in April, and pending final action by the association at the annual meeting to be held in October, the church will be considered in fellowship.

He who scatters thorns . . . let him go barefooted!



ROME'S WOODEN HORSE

By REV. KENNETH H. GOOD, *Hamburg, New York*

In his "History of the World," Ridpath says of the Fall of Troy, "The city was besieged for ten years, and was finally, when naked valor had failed, taken by the device of the Wooden Horse. Famous in all the world is the story of the stratagem. The Greeks made of sawn fir a huge effigy of a horse, and filled the cavernous body with a company of soldiers. This monstrous enigma they left standing on the sand, and then sailed away as if they were giving up the siege. *They took care, however, to convey to the Trojans a lie so carefully contrived as to induce them to cut their walls and draw in the dangerous horse.* At night the pent-up soldiers came forth; the Greeks sailed back from Tenedos, and Troy was taken." (Italics ours)

The parallel of this account to a contemporary effort at deception is sufficient reason to apply the axiomatic "Wooden Horse" terminology to one of the most fruitful propaganda efforts ever devised by Rome. We refer to the popularly purveyed idea that whatever is anti-Roman Catholic must be pro-Communist, and its counterpart, that the only safe refuge against the atheistic and materialistic ideology of the Kremlin is the philosophy and political program of the Vatican.

It is a necessary thing to beware of Communist aggression around the world, and we believe that our national administration is doing an excellent piece of work in this

direction. It is further of vital importance to keep close check on the subversive activities of fifth column efforts within our own borders. We believe that the F. B. I. and Congressional committees are performing a much needed service in this field. Furthermore the American public is becoming increasingly aware of the threat that Communism presents to our liberties in every ramification of life. All of this is excellent.

However, capitalizing on this wave of public awareness and patriotic fervor, Rome has now constructed the Wooden Horse which she hopes will be taken into the city walls of our democratic way of life. The lie that now threatens to deceive the people into such tragic action is the story that Romanism is democratic and liberty-loving, and that her influence has always been, and ever will be, on the side of religious and political freedom. Rome would sell America the falsehood that she presents the effective bulwark against Communism, and she alone represents the position in this respect that guarantees victory over the ideology of the Kremlin. Any attacks on Roman Catholicism, the Vatican policy would tell us, must be interpreted as being Communist-inspired, whether directly or indirectly.

The most effective weapon against falsehood is, of course, the truth. It requires no great knowledge of world history or current events to expose the Romanist propaganda today. Witness the bloody persecutions of medieval and pre-medieval history under the

iron heel of the hierarchy, and the answer is plain. Think for a few moments of the conditions in contemporary Spain or Colombia, South America, and the propaganda that Rome loves liberty quickly vanishes in its effect.

While it is true that Kremlin world dominion would destroy liberty and result in human slavery, there is at least one hopeful sign in this general direction—*America is aware of that fact.* But sitting on the sands just outside the walls of our protection is what seems from all outward appearances to be a harmless and desirable thing. The lie is being sounded out with increasing and unceasing vigor that this image and what it represents must be embraced for our own welfare.

Some can see the strategem and are lifting their voices to warn the people, but these maligned few have not yet been heeded, and it is to be feared that unless we have a genuine spiritual awakening in our country, we stand in as much danger of slavery to Romanism as we do to destruction or overthrow from Communism.

Rome is as totalitarian as is Moscow. Should either force prevail, liberty would soon go, and in its wake would soon follow life and property for any who might dare to oppose because of conscience or for the testimony of the Gospel.

It is currently a popular thing to show considerable deference to Roman Catholicism. Television has provided an attractive medium whereby the pageantry can be brought into American homes. Recently a popular, Sunday evening TV drama set forth, as factual, the image worship, miracles, and appearance of "saints" as authentic and desirable. Parish priests, asked to appear on civic programs to give an invocation or a benediction, will preach a short sermon on some distinctive doctrine, and the newspapers give much more space to their activities than is warranted by population survey and numeric representation. The fact that these things are done is not the primary reason for alarm, but that which causes us to raise the voice is that all of this is now accepted without murmur or question and that moreover it has become the popular thing to do.

WONE

BACK TO THE BIBLE
HOLY BIBLE
BROADCAST

Emmanuel Baptist
Church, Dayton, Ohio

Invites you to tune in Monday
thru Friday at 9:00 to 9:15 A. M.
and Sunday 8:00 to 8:30 P. M. for
Old Fashioned Gospel Preaching.

WONE

980 on your dial.

REV. JAMES T. JEREMIAH,
the pastor will be pleased to
hear from the listeners.

YOUR FIELD AND MINE

By REV. RALPH T. NORDLUND, *Fostoria, Ohio*

SOCIAL SECURITY FOR MINISTERS



Our president favors the inclusion of ministers in the Social Security system. House Bill 6812 was introduced last year by Rep. Reed of New York, and will likely become the basis for the final law that will be passed. Too many denominations have come out in favor of social security for ministers for the Baptists to defeat it, as they did in 1950. In fact, most Baptists will be in favor of it if the law can be written in such a way as to safe-guard separation of church and state.

ITS BENEFITS

are tempting, to say the least. If a minister over 65 makes \$75 or less a month, he is eligible for monthly payments of 55% of the first \$100 of average salary he has made since Jan. 1, 1951, and of 15% of the average above the first \$100. He can be insured for only \$300 a month. If he gets more than that, it is not taxed and will not count in establishing his average. The average Ohio Association pastor would not likely have an average salary of more than \$250 a month. At that rate he would receive \$77.50 a month for the rest of his life. If his wife was living and over 65, she would receive half that amount, or the two would receive \$116.25. If able, he could earn up to \$75 a month extra; and insurance or annuity benefits would also be allowed him. So, while the benefits may seem small, they would be a welcome supplement to other resources.

ITS QUALIFICATIONS

are too complicated to discuss here. Ministers should write to their congressmen to get the bill and study it for themselves. Briefly, the Reed bill provides that a minister must be insured half of the time between Jan. 1, 1951 and the time of his retirement, or for ten years, whichever is the shortest. If he becomes 65 soon after the law goes into effect, he must have been insured for at least 18 months. He need not take his social security payments when he is 65, if he is earning too much at that time; but he must be 65 before he can begin.

The cost will be the same as for all others in the system. If the present law is not changed, the church will have to take 2% out of the minister's salary, and add another 2% of its own. In 1960 the rate may go up to 2½%, and eventually to 3¼%. No one can object to the cost, for it promises the cheapest possible old age insurance.

Membership in the system will be voluntary for ministers and churches. This, we suppose, is intended as a "pleaser" to us Baptists. The church cannot compel its pastor to file for membership, nor can the pastor compel the church. Both must agree to the plan and sign for it. However, if the church files with the government, it must agree to insure two thirds of its ministers and two thirds of its lay workers. Very few churches have more than two ordained ministers, so that would mean both of them would have to agree to be included. Whether part time janitors and secretaries would be included under lay workers, we are not sure, but it would seem not.

ITS OBJECTIONS

are many for Baptists. We have always insisted on complete separation of church and state, and under this plan the church becomes a tax collecting agency of the government. That makes it subject to the rules of the state. Already the bill presumes to tell the church how many of its workers it must insure if it is to insure any. Some day it may want to rule on the education a minister has before he can be considered ordained. The voluntary feature saves a church from violating its own conscience, but only at the expense of depriving its workers of benefits other

church workers will get. The majority of American churches would enter the system, and so we would have a beginning of union of church and state. There are practical difficulties too, with changing pastorates, but they are obvious.

THE CURE

would seem to be very simple. The self-employed are already included in the system and pay their own tax. If ministers were granted the right to come in or stay out, and then paid their own tax, Baptists would have no objection to the law. In fact, we feel all self-employed people should have the same right to come in or stay out.

It may be objected that most ministers could not afford to pay. The answer is that most churches would be glad to pay him a couple dollars more a week, if they knew he needed it for social security. They would pay their pastor and have no church relationship with the government. His relationship would be that of a private citizen and would not involve the church.

DR. PAUL A.
WILKINSON

OPTOMETRIST

120 South Main Street

PHONE 230

WELLINGTON
OHIO

GIFTS TO OHIO ASSOCIATION

REV. VERNE L. DUNHAM, Treasurer

Calvary Baptist Church, Cleveland	\$10.00
Pioneer Baptist Church, North Royalton	6.00
Calvary Baptist Church, Norwalk	5.00
First Baptist Church, Gallipolis	10.00
Nottingham Baptist Church, Cleveland	5.00
Berea Baptist Church, Berea	10.00
First Baptist Church, Bowling Green	3.00
Bethlehem Baptist Church, Cleveland	5.00

THE SHEPHERD AND THE SHEEP

By EVANGELIST DON WINTERS, *Cambridge, Ohio*

Text—Psalm 23; John 10:26-30

Introduction—Through-out the ages the twenty-third Psalm has been a blessing to the saints, a boon to His servants and a benediction to all who have studied its lines. If we were to ask why this portion is so precious, undoubtedly there would be a multitude of answers given. But in the final analysis, there is but one answer, is that not true? It is precious because it points out the RESPONSIBILITY of the Shepherd to us, we who are His sheep.

The Shepherd

1. He is responsible for *Refreshment*. He makes us to lie down in green pastures. As long as a sheep is hungry he will stand and eat. But here is a picture of complete satisfaction. He leads us beside the still waters. It would be dangerous for sheep to drink at the brink of Niagara! It is at the quiet place where He provides refreshing.

2. He is responsible for *Redemption*. The sheep that got out of bounds could be claimed by the one offended. And we who are

His, all we like sheep have gone astray. How wonderful that we have an Advocate with the Father, one who restores our soul.

3. He is responsible for *Righteous Guidance*. He leads us in paths of righteousness. Our lives reveal the One who is leading us; the Saviour, self, or satan. He desires and He guides into paths that are righteous.

4. He is responsible for *Companionship*. When we walk through the valley of the shadow of death, we have His promise, He is responsible for being at our side. No one else can walk that path with us. And He knows how lonely the way for He has gone the way before us. How wonderful to realize that when that hour draws near we can look for Him, depend on His companionship!

5. He is responsible for *COMFORT*. I am ignorant of the way the oriental shepherd used his rod and staff, but I know when my Saviour uses His Word in my life I find comfort for every heartache, balm for every wound.

6. He is responsible for our *CARE*. Even with our enemies

present, or surrounding us we sit down at the banquet table with Him. And here we have His presence, His palatable provisions to make us glad.

7. He is responsible for *Conducting us on our journey*. You will notice that His twin blood hounds, Goodness and Mercy are always on our heels. And if you are His you can always find them near at hand! Regardless of the environment or circumstance He is responsible for seeing that Goodness and Mercy are there!

8. He is responsible for *Certainty for the future*. We who are His we can be certain, dead sure, that we shall be with Him in His house for ever. We see this not only in the twenty third Psalm but also in John ten, that great chapter concerning the Good Shepherd and His sheep. There we discover that on our way to His house we have certainty, surety, security for we are held by both the Father and the Son!

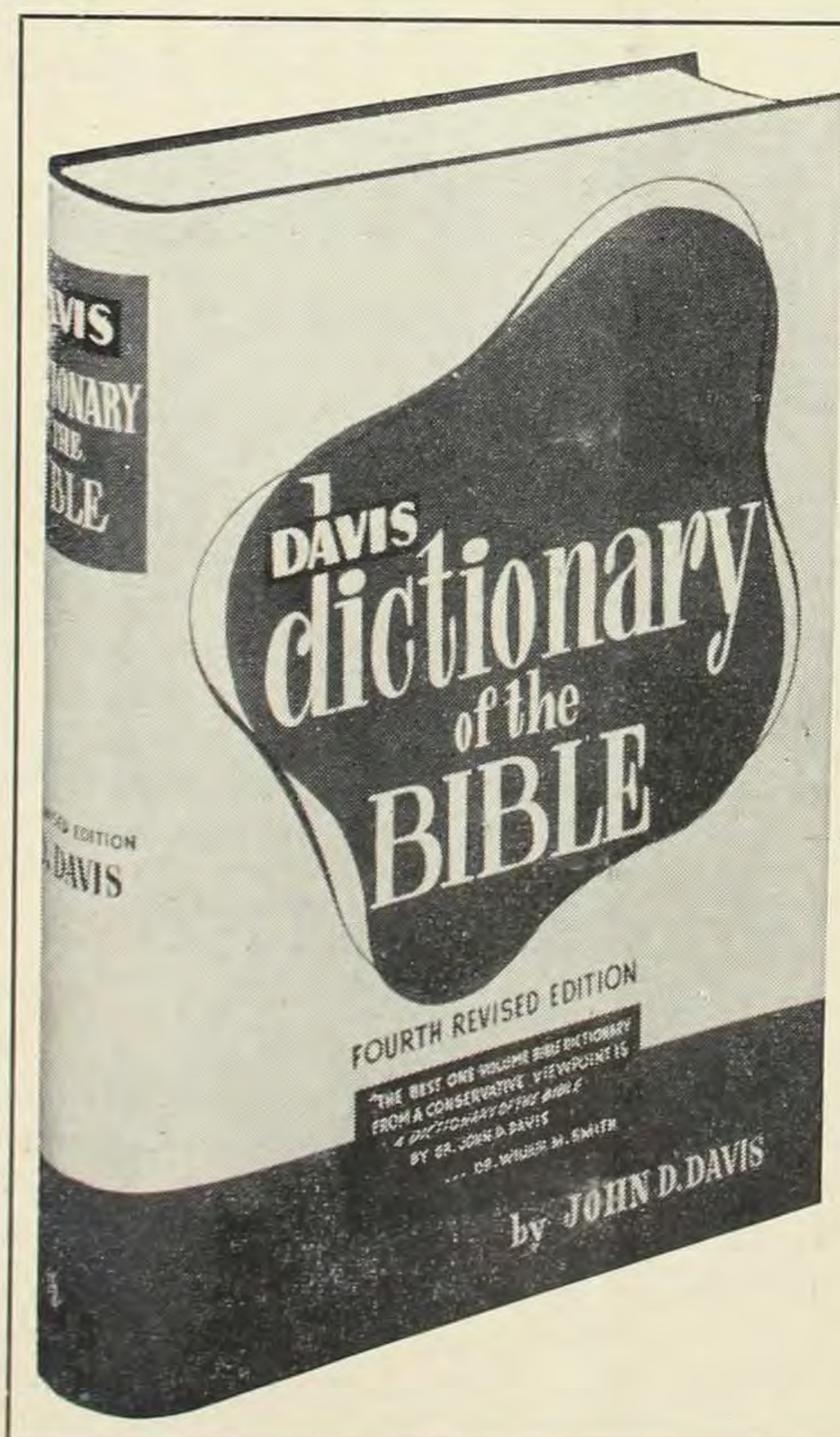
The Sheep

Yes it is wonderful to rejoice and to revel in the fact that He is our Shepherd! He is Responsible to us. We can depend upon Him! But wait a moment—if we are His Sheep we have responsibility too. If we are going to *lean* on the Lord claiming Him to be our Shepherd then we had better *look* to our responsibility as sheep! In John 10:27 we discover that His sheep have two responsibilities. First—to hear His voice. Second—to follow Him.

1. You will notice that there is no *and*, *if* or *but* in this statement of our Lord. Rather a firm declaration—His sheep hear His voice! Do you hear His voice? There are at least three ways that we *HEAR HIS VOICE*.

A. We hear His voice *from His Word*. Do you read the Word? Do you rejoice in it? Do you hear Him speak to you from its pages? If you do not then you are not His sheep!

B. We hear His voice *in prayer*. When you pray do you do all the talking, or are you quiet before Him? Do you let Him talk to you? It is doleful and discouraging to attempt to carry on a conversation with an individual who does all the talking. And prayer is boring, mechanical, a disap-



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pointment when you do not listen and hear His voice.

C. We hear His *voice in Worship and the fellowshiping together with the saints*. It is not unusual to find those who have little or no desire to frequent His house and yet they claim to be His sheep. Some of these are "wolves in sheep's clothing." Others are just wolves—speaking in a falsetto voice—hoping to deceive someone. Time and again we rejoice as we hear His voice while we are assembled with the saints.

2. Then the second and last of our responsibilities is *TO FOLLOW HIM*. Isn't that easy? Are you following Him? Here we can learn some lessons from those woolly animals that the Lord has chosen to typify His born again ones. When sheep follow their shepherds and fulfill their purpose they accomplish one or more of five different duties.

A. *First they bear lambs*. This speaks of soul-winning for the believer! When we truly follow Him we bring others into the sheepfold, or at least we try to do so. You remember the Lord Jesus said in Matt. 4:19 "Follow me and I will make you fishers of men." This is just another way of pointing out our responsibility for "bearing lambs."

B. *They provide meat*. This speaks of the believer and the will of God in His life! In the fourth chapter of the gospel of John the disciples return from the village and said to the Lord Jesus Christ, "Master, eat." And He replied to them, "I have meat to eat that ye know not of." Of course they were confused at this answer. But then He said to them, "My meat is to do the will of Him who sent me, and to finish His work." Dr. Bob Ketcham has suggested that there are several difficult hurdles on this path of the Will of God for one's life. (1) Do I want to know God's will or am I content to regulate my life according to my will? (2) Do I want to know God's will to do it, or am I merely curious? (3) Do I want to know it and do it for His glory, or for my own benefit? (4) Do I want to know His will and do it for His glory regardless of the cost to me, or shall I quit at the first difficulty and hardship? **HIS SHEEP FOLLOW HIM by providing meat—DOING HIS WILL!**

C. *They provide wool*. This speaks of righteousness, holiness in the life of the believer. Is there

any doubt, any question as to God's purpose concerning leading holy lives? Surely His Word is clear on this subject. For example see Rom. 6:22, 2 Cor. 7:1, Eph. 4:24, 1 Thes. 3:13, 1 Thes. 4:7, etc. And yet today there are so many who claim to be His sheep who are not concerned about holy living. I asked a shepherd if there are times when the wool could not be used. He told me, "yes, when the sheep have worms the wool has to be discarded." Maybe that is what's wrong with some I have known who claim to be His sheep—they have worms!

D. *They serve as pets!* You have heard of Mary who had a little lamb? After all is said and done, there was nothing desirable about poor lost man. But God desired fellowship. So He went to the terrible extreme of buying us—just that we might be His pets! Do you ever draw nigh to Him that He may pet you? Do you whisper words of love to Him? If you have you have heard Him speak back to you, and you have been conscious of His drawing nigh to you. James 4:8

E. *They eat brush*. A farmer friend told me that he always kept a few sheep just to keep the farm clear of brush. And what would a pastor do without a few faithful ones to keep down the brush and make his task easier as he attempts to serve the Lord.

Conclusion

Supposing you would inherit a \$100,000, and you would invest it in sheep. You could not care for them because of other responsibilities, and so you would hire a shepherd to care for them. You go on a journey. After five years you return. You go to look at your investment. To your surprise you have but a few sheep, a \$100 worth. They are starved, sick, neglected

and forsaken. Who is to blame? The SHEPHERD! But this never happens to the Lord's flock! He is the Chief Shepherd, The Great Shepherd, the Good Shepherd who gave His life for the sheep! But let us suppose that you come home to inspect your flock, to review your investment. You find no lambs, the sheep are barren. You suggest to your shepherd that you sell some of the sheep for mutton and he tells you that he has tried on several occasions but the meat was so tough and rancid that no one will accept them. You inquire concerning the wool and discover that no one would buy it. You walk out to the flock and none of them will come near you—they run the other way. You look at your land and it is covered with brush, briars and weeds. How would you feel about your flock? Would you dispose of them as quickly as possible? I wonder how our Lord feels about us when we bring no lambs, furnish no meat, produce no wool, refuse to be petted, clear no brush nor briars! Do you suppose there are times when he despairs for us? That He feels His investment on Calvary was in vain? **HE IS A WONDERFUL SHEPHERD! WHAT KIND OF A SHEEP AM I?**

TO THE JEW FIRST



ROM. 1:16

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BEHIND THE LINES

MURDER—DISORDER IN THE COURT!

By REV. CHARLES W. McKINNEY, *Pastor Calvary Baptist Church, Canton, O.*

Only rarely during unusual court trials, when the press capitalizes on the spectacular and plays up the dramatic to keep readers in suspense, do you find people fighting for seats in the courtroom to view the proceedings firsthand. There was nothing of an unusual nature to come before Warren County (Penna.) Judge Allison Wade on January 13. Consequently, there were only a few who happened to be present to witness one of the strangest incidents in modern court history.

Among others who were summoned before the court on this day was Norman Moon, a 26 year-old electrical worker, who was called because he had failed to comply with a support order directing him to pay his estranged wife \$30 a week. He said he could not make the payments.

As Moon was standing before the judge for sentencing, Judge Wade asked him: "Have you anything to say?" "No," Moon replied. Then suddenly he pulled from his pocket a concealed pistol, and before anyone could do any-



C. W. McKinney

thing to stop him, he began firing wildly. One of the bullets struck the judge as he attempted to rise from the bench. The jurist died as he was carried from the bench where he had presided over the court for 13 years. The slayer attempted to escape but was soon apprehended by the police.

One is reminded in reading of this courtroom incident that the Bible clearly speaks of a future day of judgment when those who

have rejected the SAVIOUR, and whose sins were responsible for putting Him to death when He came the first time, shall stand before Him as their JUDGE. What an awful scene is depicted when both small and great in that day shall cry out to the rocks to fall upon them to hide them from the face of him that sitteth on the throne, and from the WRATH of the Lamb, and none will be able to flee from before Him. None will be able to escape the piercing eyes of the great Judge for all will be naked and manifest in His sight. There will be no chance for any of the condemned in that day to carry concealed weapons when they come before that tribunal. The Judge shall cause his glorious voice to be heard, and shall show the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones, and the unbelieving shall go away into everlasting punishment. "How shall we escape, if we neglect so great salvation?"

MEN'S LEAGUE IN ACTION

The Men's League Of Regular Baptist Churches, is a newly organized, but already well known, fellowship in Ohio. The work operates under the general direction of Henry A. Hunsicker, 6918 State Street, Parma 29, Ohio, with secretarial headquarters at the office of Mr. Gordon Cartwright, 13199 York Road, Brecksville, Ohio.

To co-operate fully with this up-and-coming group, Hebron Association of Regular Baptist Churches, at its annual meeting held in September 1953, elected the Rev. Elton C. Hukill, 2029 East 30th Street, Lorain, Ohio, as Advisor to the various men's groups being formed in the local association.

Under date of Saturday, January 9, the Men's Fellowship of the First Baptist Church, La Grange, of which Rev. Edward Helmick is the pastor, invited men of the local association to meet with them, sending out invitations to all local churches, prior to the date.

Following the brief address of

welcome by Pastor Helmick, the program was placed in the hands of the Rev. Hukill. Mr. Richard Giesel of the La Grange church was in charge of congregational and special music, the special numbers including a vocal number by Mr. Giesel, a vocal number by Paul Snezek of Trinity Baptist Church, a saxophone solo by John Haydn of La Grange. The message of the evening was presented by the Rev. Richard Durham of Berea, an excellent message based upon Ephesians 4:11-13.

Officers were elected for the *Men's League of Hebron Association*, as follows: President, William Rodgers, Wellington; First Vice President, James Schwartz, Trinity, Lorain; Secretary, Harold Lang, La Grange; Treasurer, Doane McClennan, Camden, Kipton, Ohio. The executive committee plans for a quarterly meeting, the next assembly to be in Wellington, date not announced.

Refreshments were served to the

54 men present, these representing churches located in La Grange, Parma, Lorain, Sandusky, Berea, Kipton, Wellington and Spencer.

WAUSEON PASTOR RESIGNS

After a ministry of about four years the Rev. Earl P. Cochran presented his resignation to the First Baptist Church, Wauseon, Ohio, accepting call to the First Baptist Church, Prosperity, West Virginia, located about four miles from Beckley. The church is located in a fast growing, residential district and has a bright outlook.

Mr. Cochran is an energetic pastor and his ministry is well supported by his congenial wife. Mr. and Mrs. Cochran are the parents of two small children.

The First Baptist Church of Wauseon is well located in the business district of the village. It was formally received into the fellowship of Ohio Association at the annual meeting recently held in Portsmouth, Ohio.

BAPTIST BIBLE SEMINARY

Johnson City, New York

A summer school has been announced for June 14 through July 9. This will be conducted in two sessions of two weeks each. Two credits may be earned in each session.

The first session, opening June 14, will offer the following courses: "Problems of the Prophetic Future," W. Walker Barndollar, M.A., Th.B.; "The History of Greece," Howard A. Washburn, M.A.; "Exegesis of the Teachings of Jesus," Joseph E. Valastak, Th.M.; "Vacation Bible School," Miss Glenys Vermilya, M.A.; "Contemporary Theology," John R. Dunkin, Th.D.

The following courses will be offered in the second session which opens June 28: "The Pentateuch," Willis W. Virtue, Th.M.; "The History of Rome," Mead C. Armstrong, Litt.M.; "Exegesis of First Peter," Joseph E. Valastak, Th.M.; "Advanced Baptist Polity," Paul R. Jackson, D.D.; "The Missionary Education of the Local Church," Karl B. Smith, M.R.E.

The tuition charge will be \$5 per hour, or \$10 for each session.

Additional information will be sent promptly upon request.

The Seminary's Expansion Program has been very successful as an earnest effort has been put forth to raise the total of the Seminary's debt-free assets to \$500,000. This is the minimum amount necessary for the granting of approved degrees in New York State. A large dial on the wall of the Seminary was reset in January at \$400,000, thus indicating that the Seminary has more than doubled, nearly tripled, the assets during the past three years. Now the friends of B.B.S. face the fresh challenge. Will you pray with us that the Lord will make possible the speedy completion of this objective.

Friends of B.B.S. will be interested to know that more than 100 hours of approved liberal arts credit is now being offered in this institution. This is readily transferable to other accredited schools throughout the country for those who wish additional liberal arts work. This forms an excellent foundation for an intensive and Biblical theological training, or for the Christian Education major, also given at B.B.S. Students who do

(Continued on page 23)

HONORABLE MENTION

BEREA BAPTIST CHURCH Rev. Earl V. Willetts, Pastor	Berea, Ohio
PIONEER BAPTIST CHURCH Rev. Kenneth Nelson, Pastor	North Royalton, Ohio
BEEBETOWN BAPTIST CHURCH Rev. Herbert W. Jones, Pastor	Brunswick, Ohio
TRINITY BAPTIST CHURCH Rev. Elton C. Hukill, Pastor	Lorain, Ohio
NEW HARMONY BAPTIST CHURCH Rev. G. Howard Hein, Pastor	South Olive, Ohio
PENFIELD JUNCTION BAPTIST CHURCH Rev. C. Douglas Burt, Pastor	Lorain, Ohio
BROOKSIDE BAPTIST CHURCH Rev. George O'Keefe, Pastor	Cleveland, Ohio
NORTH SIDE BAPTIST CHURCH Rev. C. E. Spaulding, Pastor	Lima, Ohio
FIRST BAPTIST CHURCH Rev. William C. McKeever, Pastor	Bowling Green, Ohio
CAMDEN BAPTIST CHURCH Rev. Joseph H. Troup, Pastor	Kipton, Ohio
INDEPENDENT BAPTIST CHURCH Rev. Floyd Davis, Pastor	North Jackson, Ohio
FIRST BAPTIST CHURCH Rev. R. Kenneth Smelser, Pastor	Medina, Ohio
BETHLEHEM BAPTIST CHURCH Rev. Glenn H. Davis, Pastor	Cleveland, Ohio
CALVARY BAPTIST CHURCH Rev. Donald Beightol, Pastor	Norwalk, Ohio
BIBLE BAPTIST CHURCH Rev. Henry A. Cruver, Pastor	Bedford, Ohio
GRACE BAPTIST CHURCH Rev. Gerald Mitchell, Pastor	Troy, Ohio
CLINTONVILLE BAPTIST CHURCH Rev. Cyril L. Carden, Pastor	Columbus, Ohio
FIRST BAPTIST CHURCH Pulpit Vacant	Elyria, Ohio
FIRST BAPTIST CHURCH Rev. Adam A. Galt, Pastor	Spencer, Ohio
FOSTORIA BAPTIST CHURCH Rev. Ralph T. Nordlund, Pastor	Fostoria, Ohio
FIRST BAPTIST CHURCH Pulpit Vacant	New London, Ohio
NEW RICHLAND BAPTIST CHURCH Rev. Gerald L. Gooden, Pastor	Belle Center, Ohio
EMMANUEL BAPTIST CHURCH Rev. Reginald Lloyd Matthews, Pastor	Toledo, Ohio
AMBROSE BAPTIST CHURCH Rev. Clarence Townsend, Pastor	Fayette, Ohio
MEMORIAL BAPTIST CHURCH Rev. C. C. Clawson, Pastor	Columbus, Ohio
NORTHFIELD CENTER BAPTIST CHURCH Rev. H. J. Hemminger, Pastor	Northfield Center, Ohio
FIRST BAPTIST CHURCH Rev. Edward Helmick, Pastor	La Grange, Ohio
FIRST BAPTIST CHURCH Rev. William Howard Green, Pastor	Gallipolis, Ohio
CALVARY BAPTIST CHURCH Rev. George R. Gibson, Pastor	Cleveland, Ohio
FIRST BAPTIST CHURCH Rev. Arthur F. Jones, Pastor	Niles, Ohio
FIRST BAPTIST CHURCH Rev. Wilfred Booth, Pastor	Galion, Ohio
STRUTHERS BAPTIST TABERNACLE Rev. R. W. Howell, Pastor	Struthers, Ohio

THE BRIEF CASE

The Women's Missionary Union of Ohio Association will hold the SPRING RALLY in the First Baptist Church, Galion, Ohio, Tuesday, April 6th. The President, Mrs. George R. Gibson and the Secretary, Mrs. Verne L. Dunham, urge that every affiliated church have the greatest possible number of members in the church delegation. Mrs. William Fusco of Sandusky will have charge of music. The missionary speaker will be announced in the next number of this magazine.

The annual meeting of the Struthers Baptist Tabernacle disclosed that at the Berean Branch Church, Youngstown, offerings for the year amounted to \$8,949.00, at the newly organized Grace Baptist Church, \$2,848.00, and at the headquarters church, Struthers Baptist Tabernacle, \$29,515.00, the combined offerings being \$41,313.00. Of this aggregate offering, \$23,005.00 was contributed to missionary work. The reports also indicated that the income from 1930 to 1953, inclusive aggregated \$327,385.00 of which amount \$199,548.00 was turned over to missionary projects.

Readers will note elsewhere in this magazine the business card of Dr. Paul A. Wilkinson, Optometrist, Wellington, Ohio. Dr. Wilkinson is a deacon and treasurer of the First Baptist Church, Wellington, and his efficient services are appreciated by an ever widening circle of Christian people in territory adjacent to his headquarters. Most Christian people prefer the services of Christian business and professional men.

A Baptist pastor in a neighboring state reports that in making routine calls, he happened to find himself in a Methodist home where the Mother and daughter were making cookies. The cookies were so tasty, and pleasing to the eye, that the Mother brought a tray to the parlor and the visitor was well supplied. When the Mother learned that the visitor was a Baptist preacher, she said: "Here is my recipe book," and held up a copy of *The Ohio Independent Baptist*. It seems that the good work of Mrs. Wilbur C. Rooke is not limited to Baptist kitchens.

As manuscript for this magazine is placed in the mail the editor
(Continued on next page)

GIFTS TO HOME AND CAMP

(Contributions to date)

NOTE: Black face type indicates \$2.00 per member

Rev. R. W. Howell, Struthers	\$ 40.00
Struthers Baptist Tabernacle, Struthers	275.00
Mr. and Mrs. Ben Mohler, Struthers	50.00
Trinity Baptist Church, Lorain	424.53
Pastor and Mrs. Elton C. Hukill, Lorain	10.00
Mr. and Mrs. Franklin Greenwood, Lorain	10.00
Penfie'd Junction Baptist Church, Lorain	628.77
Mr. Ray Jackson, Lorain	40.00
East Side Baptist Church, Lorain	391.07
Mr. Henry Streckenberg, Lorain	5.00
Miss Helen Riley, Lorain	5.00
Calvary Baptist Church, Norwalk	366.00
Memorial Baptist Church, Columbus	950.36
Memorial Baptist Church, Columbus—HOME ONLY	125.00
Immanuel Baptist Church, Columbus	175.42
Clintonville Baptist Church, Columbus	625.48
Central Baptist Church, Columbus	193.32
Fostoria Baptist Church, Fostoria	549.01
Fostoria Baptist Church, Fostoria—HOME ONLY	50.00
Pioneer Baptist Church, North Royalton	478.50
Mr. and Mrs. Lester Edgerton, North Royalton—MEMORIAL	100.00
Mr. H. O. Dunning, North Royalton	5.00
Ohio Association—General Fund	84.09
Ohio Association—Women's Missionary Union	175.00
Ohio Association—Young People's Department	1,709.63
Bethel Association—South	14.76
Bethel Association—North	26.31
Hebron Association—Young People's Department	1,151.00
Hebron Association—General Fund	55.77
Moriah Association	17.00
Emmanuel Baptist Church, Toledo	1,101.05
Rev. and Mrs. Reginald Lloyd Matthews, Toledo	5.00
Mr. and Mrs. Harold Amsden, Toledo	20.00
Mr. Elsen Rawsen, Toledo	75.00
Miss Myrna Lothian, Toledo	5.00
Mrs. Burmet, Toledo	5.00
Mr. and Mrs. Forrest Stinehart, Toledo	2.00
Mr. and Mrs. Albert Seewer, Toledo	7.00
Lewis Avenue Baptist Church, Toledo	120.00
New Harmony Baptist Church, South Olive	263.50
Emmanuel Baptist Church, Dayton	368.28
Mr. and Mrs. Sherman Buscher, Bellefontaine	10.00
Mr. and Mrs. Harold Millner, Bellefontaine	22.00
First Regular Baptist Church, Bellefontaine	119.04
First Regular Baptist Church, Bellefontaine—MEMORIAL	5.00
Calvary Baptist Church, Bellefontaine	378.00
Anonymous Gift From Bellefontaine	5.00
Ambrose Baptist Church, Fayette	207.97
Berea Baptist Church, Berea	737.05
First Baptist Church, Elyria	1,009.04
H. K. Finley, Elyria	100.00
Calvary Baptist Church, Cleveland	551.50
Rev. and Mrs. George R. Gibson, Cleveland	5.00
Faith Baptist Church, Cleveland	15.00
Nottingham Baptist Church, Cleveland	359.25
Brookside Baptist Church, Cleveland	559.90
Hough Avenue Baptist Church, Cleveland	1,086.00
Bethlehem Baptist Church, Cleveland	244.00
Hayden Avenue Baptist Church, Cleveland	50.00
Independent Baptist Church, North Jackson	170.00
Bible Baptist Church, Bedford	160.00
First Baptist Church, Medina	580.00
Camden Baptist Church, Kipton	299.50
Mrs. Tena Kothe, Kipton	5.00
Norton Center Baptist Church, Barberton	51.00

(Continued on next page)

GIFTS TO HOME AND CAMP (Continued)

Northfield Center Baptist Church, Northfield Center	115.69
First Baptist Church, Niles	680.00
Mr. and Mrs. William K. Titus, Niles	9.00
Evansville Baptist Church, Niles	186.96
Beebetown Baptist Church, Brunswick	105.91
First Baptist Church, Findlay	41.83
First Baptist Church, Galion	288.00
Northside Baptist Church, Lima	202.00
Bible Mission Baptist Church, Dresden	15.24
Mr. James T. Shaw, Dresden	15.00
Salt Fork Baptist Church, Quaker City	6.08
First Baptist Church, La Grange	335.00
First Baptist Church, Blanchester	10.00
First Baptist Church, Spencer	419.58
Grace Baptist Church, Troy	204.00
First Baptist Church, Wellington	183.00
Dr. and Mrs. Howard G. Young, Wellington	22.00
First Baptist Church, Bowling Green	435.00
First Baptist Church, Gallipolis	1,015.37
Emmanuel Baptist Church, Xenia	11.26
Bethel Baptist Church, Erie	6.00
Miss Edna Gillis, Erie	2.50
Immanuel Baptist Church, Arcanum	10.00
Maranatha Baptist Church, Springfield	4.00
Rev. John D. Street, Springfield	2.00
Blessed Hope Baptist Church, Springfield	140.00
Avon Baptist Church, Avon	77.47
First Baptist Church, McDonald	264.24
Mr. and Mrs. Fred Molin, McDonald	5.00
New Richland Baptist Church, Belle Center	128.00
Calvary Baptist Church, Sandusky	127.69
First Baptist Church, New London	156.00
Faith Baptist Church, Amherst	67.00
Calvary Baptist Church, Canton	10.00
Grace Baptist Church, Rocky River	30.00
Mr. and Mrs. John Treveen, Rocky River	10.00
Mr. and Mrs. Oliver Hughes, Rocky River	15.00
Christian Baptist Church, Coshocton	5.00
Rev. and Mrs. Walter Young, Coshocton	10.00
First Baptist Church, Wauseon	66.36
Miss Mary Barnes, Wauseon	10.00
Lakeland Baptist Church, Euclid	50.00
Berean Baptist Church, Youngstown	25.00
Mrs. Helen Rockwell, New York City	5.00
A Former Pastor	5.00
A Friend	10.00
Rev. and Mrs. Walter Keisler, Huntington	5.00
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Evangelist Don Winters, Cambridge	110.00
Rev. and Mrs. Bernard Bancroft, Manila, P. I.	5.00
Mr. Edward G. Allen, Willoughby—MEMORIAL	50.00
Rev. and Mrs. Emil Halverson, Brazil	10.00
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Rev. and Mrs. Wilbur C. Rooke, Charleston	10.00
Rev. and Mrs. Wesley F. Dissette, Maywood, Illinois	15.00
Baptist Bible Seminary—Ohio Students	2.00
Dewey Lumber Company, Sandusky	500.00
Rev. Thomas Buell, Brandsville, Missouri	2.50
Mr. and Mrs. L. A. Bryant, Columbus	50.00
Mr. and Mrs. William J. Howdyshell, Pickerington	20.00
Trustees of Home and Camp	16.00
Offering at Camp—1952	120.75
Offering at Camp—1953	311.22

JANUARY

Struthers Baptist Tabernacle, Struthers	\$ 235.00
Clintonville Baptist Church, Columbus	122.63

(Continued on next page)

THE BRIEF CASE

(Continued)

and wife are preparing to leave for a vacation in Florida. The typewriter and office supplies will be taken along and with all first class mail forwarded daily, we will enjoy—*business as usual*.

This notice is given as an explanation of any delay in answering correspondence in relation to the magazine or Believer's Bible and Book Company. Headquarters will be established in St. Petersburg and return to Elyria is planned for the first week in March.

Rev. Dale Davis, Homer, Alaska, informs us that one church recently packed with some clothing sent to his station, a copy of *The Ohio Independent Baptist*. Said he, "Our interest was so great that we must have the magazine. Enclosed is our check for \$1.50."

Here is good news for the friends of Camp Patmos: The Rev. George O'Keefe, popular pastor of the Brookside Baptist Church, Cleveland, will serve as a director for two of the weeks. The staff is now being appointed and we will pass along the news, month by month, just as it comes in over the ticker.

It was the editor's privilege to speak recently at the Penfield Junction Baptist Church, Lorain; Bible Baptist Church, North Madison; First Baptist Church, Wellington, and the Calvary Baptist Church, Norwalk, Ohio.

The Spring Bible Conference of Hebron Association will be held in the East Side Baptist Church, Lorain, Friday, April 2nd. The sessions will begin at 10:30 A.M., Rev. Donald Beightol presiding. Sessions will be held morning, afternoon and evening. Full program of the conference will be displayed in the March number of this magazine.

The March issue of this magazine will carry the schedules for Camp Patmos, indicating dates for the junior and senior conference periods. These schedules are now being worked out by Rev. William Howard Green, director of young people, and Rev. E. V. Willetts, chairman of Home and Camp. In all probability there will be seven or eight weeks of camp, these to begin about July 1st.

(Continued on next page)

GIFTS TO HOME AND CAMP (Continued)

Central Baptist Church, Columbus	40.35
James T. Shaw, Cedarville	28.00
Calvary Baptist Church, Cleveland—Sunday School	20.00
Calvary Baptist Church, Cleveland	10.00
First Baptist Church, Gallipolis	15.00
Pioneer Baptist Church, North Royalton	10.00
Independent Baptist Church, North Jackson	10.00
Evansville Baptist Church, Niles	10.00
Penfield Junction Baptist Church, Lorain	10.00
First Baptist Church, McDonald	10.00
Berea Baptist Church, Berea	10.00
Calvary Baptist Church, Bellefontaine	10.00
Calvary Baptist Church, Norwalk	5.00
Trinity Baptist Church, Lorain	4.61



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water, 1 c.
milk, 1 c.

cream (whipped), 2 eggs, 1/2 t.
vanilla, 1/2 c. sugar, few grains salt.

Soak gelatine in cold water about 5 minutes. Make a custard of milk, yolk of eggs, sugar, and salt. Cook in double boiler until it coats the spoon, 5-8 minutes. Add soaked gelatin, cool, and when it begins to thicken add vanilla, fold in one beaten egg white (2 if desired) and the whipped cream. Turn into wet mold and chill five or six hours or more. Turn out on a glass plate or bowl, garnish with whipped cream and fruits. Crisp cookies or fruit cake are delicious eaten with this.

This is a convenient dessert for the buffet table, very attractive, too.

Angel Food Pie

Three egg whites, 2 c. cold water, 1 1/4 c. sugar, 6 level T. cornstarch.

Sift one cup of sugar and cornstarch together, add the water and cook until clear. Then add vanilla and the three egg whites beaten with 1/4 c. sugar. Fold in carefully and set aside to cool. Put into

favorite flaky pie crust shell. May be graham cracker one. Top with whipped cream and coconut. If you use the white vanilla there is no color effect. I have found it with the Raleigh products—vanillin and coumarin.

Philadelphia Cream Cheese Dessert

Three small packs of cheese, 1/2 c. sugar, three eggs, 1/2 pint whipping cream, one T. vanilla, one medium box vanilla wafers.

Cream the cheese and sugar (be sure cheese is soft but not warm), add beaten egg yolks, fold in cream which has been whipped, the stiffly beaten egg whites, and vanilla.

Line a glass dish with vanilla wafer crumbs, pour in mixture and sprinkle remaining crumbs on top. Let chill in refrigerator several hours. Garnish with whipped cream and half cherry.

Do you know I had this recipe in one of my books for at least two years before I used it? I had read it over hurriedly but it had not registered as "good." One evening I did try it as I was looking for something different. Well, since then, I have served it many times and somebody always asks for the recipe.

We as Christians do that same thing with God's Word. It is right with us like our cook book is before us. Some parts of the scriptures we like to read often and they are *so good*, but it is well to explore there too. Let us not miss any of the new blessings awaiting us as we turn the pages of His Word this coming year—1954.

THE BRIEF CASE

(Continued)

The Monthly Youth Rally of Hebron Association was held in the East Side Baptist Church, Lorain, Saturday evening February 6, Rev. John Gamble as guest speaker. Evangelist Gamble was currently serving at the East Side Baptist Church in a campaign. Special music was furnished by the Wheaton College Crusaders.

ANNOUNCEMENT

Hebron Association plans for another "Prom" for the graduates, to be held in the Oberlin Inn, Oberlin, Ohio, Saturday evening, May 22nd.

Under plans a sumptuous banquet will be served, a brief program will be presented, and an informal hour of fellowship will follow.

Mr. Arthur Dyke of Elyria is chairman of the committee on arrangements.

THIS REMINDS US OF THIS
CHAOTIC WORLD FALLING
TO ITS DOOM

The optimist fell ten stories,
And at each window bar
He shouted to the people,
"I'm all right so far!"

—Christian Victory

MATTHEW 18:1-6

1. The calling of a child .. verse 2
2. Becoming as a child
..... verses 3 and 4
3. Receiving a child verse 5
4. Offending a child verse 6

An A.P. news report stated that Roy Coffee and Viola Potts were married in Atchison, Kansas. Here's hoping they may never have grounds for divorce.

Of all the automobile accidents that occur on Sunday you never hear of one happening to people hurrying to church!

"Don't worry if your job is small,
And your rewards are few;
Remember that the mighty oak
Was once a nut like you."

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% Rev. James Morgan

Higashi Post Office, Box No. 39

Kagoshima-Shi, Kagoshima-Ken

Japan

As a child, did you ever dream about missing a Christmas or being homeless? We sailed from Galveston, Texas on December 2nd and headed for Japan. On December 24th at 4:00 P.M. we went across the International Date Line. We went to bed that night and when we awakened we found that it was December 26th. Christmas eve and most of Christmas day had disappeared. I sure got out of this Christmas cheap. No Christmas—no gifts.

It made no difference to the children that Christmas came on December 26. They still had to have a tree and all the trimmings. When we landed in California I bought a small Christmas tree which was stored in the ships' refrigerator. The long awaited day was followed by a big let down. So instead of counting the days until Christmas, we counted the days till we would reach Japan. After forty days of travel we were not disappointed. January 1st, 1954 found us within sight of Japan.

On January 2nd we docked at Kobe, which is on the main island where Tokyo and the Pfaffs are located. Everything looked deserted on the docks of Kobe. We arrived in Japan at the time of their greatest holiday which lasts nearly a week. Everyone ceases work and goes home for a time of relaxation and special worship at the Shrines. The children and women were dressed in their finest and brightest Kimonos, even to their wooden shoes. The temples and shrines were filled. Such was our first impression of Japan.

The day after our arrival in Kobe it began to rain. The streets and sidewalks are constructed from a material called "dirt." It is the most extensive form of pavement in Japan. We only have one or two "state-side" paved streets in Kagoshima and they are quite the worst for wear. The narrow streets of Kobe were soon filled with umbrellas. The few cars and numerous taxis that shrieked down the narrow streets at the rate of ten to twenty miles per hour with their horns constantly at work managed to splatter a few of the unconcerned wayfarers. Bicycles are the cars of Japan and every street is a mixture of people by the thousands, bicycles by the hundreds, and cars by the dozens with a few street cars and busses thrown in for good measure. How anyone manages to stay out of the hospital is beyond me. Pedestrians and those on bicycle never look anywhere but straight ahead. Little children dart across the street with the same type of psychology that a rabbit or cat must have when it decides that it would like to get to the other side. Add to all this the fact that you must drive on the left side of the road and you can readily understand why missionaries have ulcers.

The hotel we stayed at in Kobe afforded a unique experience which I suppose is to be duplicated in every other hotel in Japan, no heat save for a pot of charcoal, no soap, no towels, and a swayback bed 5½ ft. long. I stand 5 ft. 11 in.

in my stocking feet. This I learned was a first class hotel and they sure charged us for the same.

On January 5th we headed for Kagoshima City 600 miles to the southwest of Kobe. Rev. and Mrs. Jaymes Morgan, veteran missionaries to China, have been in Kagoshima since May 1953. It took them until Sept. to find a home. The day and night train trip took us through Hiroshima which is again a busy city. Kagoshima, our home town was almost as completely "leveled" because it was a sea port base for ships to Okinawa and other south Pacific islands. People in America who seemed to think it was not ethical to drop the atom bomb evidently do not realize what our high-level bombing raids did to the cities of our enemies. They accomplished the same thing only in a more drawn out and even more agonizing manner. Oh, that we might have had the atom bomb long before we did! Perhaps some of our relatives and many thousands more of the Japanese might be alive today if this had been true.

A ten room house was found the day we came into Kagoshima but the owner has put 5 to 8000 more yen on the rent than it is worth, plus the request that an old lady who is living there in one small room be allowed to stay until the end of February. This is the proverbial camel that already has his head in the tent. There is hardly a way possible for a landlord to evict a tenant in Japan and in some cases it is almost impossible to collect the rent. Thus we have to pay an extra amount to get the lady to move. Eight Japanese families could live in this ten room house, which means that we must pay eight times the rent of a normal Japanese family. Even though the landlord could only collect, let us say, 12,000 yen a month from the eight tenants he would rather rent to them than give us the house for anything less than 25,000 yen. There are 360 yen to one of our dollars. Hope your Arithmetic is good. Anyway you figure it, it's

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a lot of money. Some landlords will not rent to foreigners anymore than the majority of landlords in America will rent to Japanese. They have us over a barrel but our God is able. We need this house but will not accept it because \$70 a month is too much. This would automatically raise the other foreigner's rent.

For these reasons and others, it is cheaper to build a house than rent, at this present time. In a matter of two or three years it would be possible to buy a house with the rent money. Land is very expensive but labor is very reasonable. Even so, ABWE does not have the money to purchase a piece of land at this time. A church in Pennsylvania has given a sum of money to start such a work but until sufficient funds come in for a building we must continue to put money out for rent, when and if we can find a house. Only the Lord can supply a house for us here. It looks impossible to us. Although Kagoshima has a quarter of a million people the houses suitable for us to live in and study are to be counted on the fingers of a one arm man.

We are staying with the Morgans who have been forced to sleep on the floor. Language classes fill their house all morning. Other missionaries come here to study since there is no organized language school. Miss Potter who came with us is also sharing room and board at the Morgans. Mr. Morgan who was going to write for you this month became involved in the affairs of keeping a house going. The water bill came today. It was \$25.00 for three months. Nothing is cheap in Japan except unskilled labor. Somebody must find the leak and Mr. Morgan's labor is the cheapest to be found. The Morgans went through both the Japanese and Communist invasion of China and we profit much from their knowledge of the Orient.

In closing I must add a word about one of our visits, Upstate to the birthplace of the first Emperor. Mr. Morgan drove his language teacher to his home town about 25 miles north of Kagoshima which is a good 90 minute drive. The teacher is from the second oldest family in town. When we stopped for dinner in the center of his home town we did not have to pay for our tea and cake because of the honor accorded such a man as Mr. Sai Shoji. I guess you will bow the next time you meet us, eh what! Anyway, after eating our sandwiches we

looked up the street and saw a large shrine area. On further investigation Mr. Sai Shoji told us that it was to this shrine that all the Japanese troops and KamiKaz pilots made their final visit before going to the south Pacific area.

At the shrine we were introduced to the priest in white robes. He is a descendant of the eldest brother of the first emperor who was a direct descendant of Japan's sun goddess. While we were there the priest entered the holy place and knelt in the center of the room with his face toward the holy of holies, clapped his hands and spoke a word or two. He then turned toward the east and repeated his actions. He rose and came back to where we were standing. When we left he gave Mark, age five, three toy drums on bamboo sticks. The beauty of the buildings is hard to explain. We have received permission to take pictures and in four years from date we trust to be able to show them to you. Nearby is a small shrine dedicated to a horse and on Feb. 21st there is to be a big horse festival with a special dance for success in crops. In this stronghold of idolatry there is no christian witness. Dozens of children followed us to look at Mark and his blonde hair but we could only laugh with them while they laughed at us. We drove through city after city on this 25 to 30 mile trip and when I asked Mr. Morgan about churches he could say I know of none. In one or two villages there have been a Kyodan church but this means little or no testimony to the true gospel as they are part of the World Council of Churches. For further information see the December issue of the "Message."

We missed our Christmas only because we passed an imaginary line on the earth's surface but the majority of the people here have never had a Christmas because we who know the truth about the One who came on Christmas, have not taken this message across this imaginary line called the International Date line. Of the 85,000,000 people in Japan there are less than 500,000 who can be classed as Christian of any type. Woe is me if I preach not the Gospel.

BULLETIN

The Rev. Kenneth H. Good has resigned his pastorate at Hamburg, New York, accepting call to the Madison Avenue Baptist Church, Paterson, New Jersey.

FINANCES AT CEDARVILLE

A few weeks ago the trustees of Cedarville Baptist College made an appeal to the churches in line with current needs, enclosing with the appeal a list of past due accounts aggregating approximately \$28,000.00.

Before going to press with this magazine we made contact with Mr. George S. Milner, chairman of the board, to determine what response was had. Mr. Milner states that 27 churches of the 85 addressed, have sent in gifts amounting to about \$5,000.00. No response has been received from the other 58 churches. Letters were received from some of the 27 churches, stating that CEDARVILLE is being placed on the church budget for regular contributions.

The letter at hand seems to indicate that the trustees are greatly encouraged and highly appreciative, but Mr. Milner confides: "If the other churches would respond as generously as these 27 have, and at the same average amount per church, it would be a *tremendous* encouragement to the officers, the trustees and the faculty.

We will ask the trustees to give us periodic report of finances and hope to see this indebtedness liquidated. *Regular Baptists always meet an emergency.*



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J. Newland Pfaff

WE'RE IN!

On December 2, in the rapidly deepening dusk, our "stuff" arrived from Takayama, our temporary quarters during the erection of our new headquarters building, and we were moved in (after a fashion) by 10:00 P.M. The painters, door and window fitters, and electrician continued to swarm around the place for several days, but at last we have a headquarters home in Japan. Furthermore, by close supervision of the work and the avoidance of "big" contractors we have a structure that is easily worth \$20,000.00, although costing us only about \$13,000.00. The Fukushima City officials just can't believe we are telling the truth when we tell them its cost. Best of all it is admirably suited to our needs and we are in a position to go to work in a way we have not previously been able to do in Japan.

Most Commendable

and God-honoring was the unanimous decision of those of our missionaries with personal housing funds to put them at the disposal of the Headquarters Building Fund in order to insure the early erection of this most necessary pivotal center. These funds will be paid back to the missionaries as soon as money comes in for this purpose so that they can scatter throughout Fukushima Ken and begin individual witnesses that shall later develop into churches. This act of our missionaries is characteristic of the spirit of unity of heart and purpose that pervades our Japan mission since its re-organization about one year ago. It is a constant joy to be associated with them in the high calling of preaching the Gospel to the Japanese.

Interesting, Indeed

would be a detailed report on the day by day, blow by blow battle to get the building erected just as we believed it ought to be while using Japanese workmen who think entirely different than we on construction, particularly on the point of an immediate, makeshift building rather than on our principle of a permanent, enduring structure.

JAPAN CALLING

Baptist Mid-Missions in Japan
P. O. Box 49
Fukushima Shi,
Fukushima Ken, Japan

Mrs. Pfaff, who speaks Japanese more fluently than the rest of us, really caught it going and coming. She had to explain the more intricate points of the project to them in Japanese after I had explained it to her. But the fun always came when we saw how they did what we asked. Sometimes it was funny, and sometimes tragic, but our workmen were cooperative and kept at it until we were pleased with it. But if I were to regale you with that tale I wouldn't have room for anything else. Rather, I would like to tell you about our little maid and helper,

Haruko San

We were desperately in need of help for the house to free Mrs. Pfaff for language study and for helping in our Tokyo church about one year and a half ago. Verda usually said she would rather do her work than to go through the agony and expense of broken dishes and damaged clothes to train a maid, even at the ridiculously low wage they receive. The circumstance finally demanded it, however, and she sent down to an agency in Tokyo where applications were processed. She returned as per the request of the agency director the next day, but upon his explanation did not find anyone she thought would be suitable. But when she got back to the car she found little Haruko San at her heels. Haruko had looked her over and fallen in love with her. Soon, after they talked a bit it was mutual and she came to work.

Haruko was a member of an Anglican church and considered herself a Christian. She loved to go on "dendo." That is, to go out on evangelistic trips, street meetings, passing out tracts, etc. But she knew little of the Word. We realized this when she brought us her "bible" to repair which was torn. We recognized it for nothing but a prayer book. Haruko took part in the Bible classes, Sunday School work and regular preaching services and grew like a weed spiritually. On our last Sunday in Tokyo she was one of the candidates for baptism. She possesses an unusual personality which attracts people. This past summer while living in temporary quarters at Takayama

where there is no church she was asked by some of the older grade school children to have a Bible class with them. She gladly did this each week and also taught a Sunday School class on Sunday. Yesterday, after being away from Takayama for about six weeks, she had letters from two of her pupils telling what blessing she had brought to them, how they had learned to pray and study the Bible. They told how they had gathered on Christmas Day (remember, these are grade-school children with no adult guidance in the matter) had a "Christmas dinner" of tea, cookies and Japanese cakes while they talked of Christ, the Saviour. They reviewed the lessons Haruko had taught them telling them to one another and recited the Bible verses she had taught them. They read the various pieces of literature she gave them from time to time, read a letter Haruko had written explaining the 10 commandments, and then read the letter Haruko had especially written to them for the occasion which was the Christmas Story from Luke. The girls told how happy they were in their new found faith and this brought tears of joy to Haruko—and to us. It brought a twinge to our hearts, however, to think of these little children with their simple faith in Christ and no church or Bible School to which they can go. It makes us wish we could greatly multiply our efforts and reminds us again to pray the Lord of the Harvest for more labourers.

Such Victory

in Haruko's own spiritual life may give the wrong conception to you. She is not without her problems, and they are serious problems such as you and I have never faced. In Japan marriages are made by one's family and the new constitution hasn't changed that. A young person who breaks with his or her family is ostracized by the family, friends, community, and any locality where they might go. It is the silent, relentless, unwritten law of Japan that grinds the Japanese Christian down. In her case she has been told by her family that she must marry a middle aged,

(Continued on page 19)



THE QUALIFICATIONS OF A MISSIONARY

By DOLORES FINLEY, 1040 Park Avenue, Omaha 5, Nebraska

Miss Finley spent three terms in Venezuela under Mid-Missions and at the present time is directing the Missions Department at Omaha Baptist Bible Institute. (Editor)

A visiting missionary recently made the remark in our chapel service that "grace, grit, and gumption" were the principal qualifications of a missionary. Without minimizing the essential truth contained therein or taking exception to it, I would like to epitomize it further, boiling it down to a single qualification. It seems to me that adaptability or the faculty of gracious adjustment takes in everything, assuming of course that the candidate is truly consecrated to the Lord and has a sincere love for souls.

Life in most mission lands taxes our capacity for adjustment in many directions. Foreigners are naturally subjected to much inconvenience. We are the objects of great and constant curiosity. Perhaps under like circumstances you too would have similar curiosity regarding a host of strange beings newly come into your midst who had a wholly different way of life and possessed an unlimited number of classy, colorful gadgets for doing all their household tasks.

As foreigners in a strange, new environment there is perhaps no one thing that we mind so much as the lack of opportunity to be free from public observation or scrutiny. In the United States we move at will, passing scores of people, without anyone's taking the slightest notice of us. But in these tropical lands where no one is on schedule, and time is no factor, the privacy which we have taken for granted in the homeland is just a memory. It would even defy explanation. No South American would be able to think of a reason why anyone should desire to be absolutely alone! We need to cultivate the grace of tolerating what seems to be crude intrusion or learn the fine art of excluding visitors courteously and diplomatically. In short, we must in a measure gratify curiosity or else be seriously misunderstood. We can't afford to be misunderstood, for that would mean thwarted pur-

poses and our ultimate usefulness curtailed.

In addition to that necessary accommodation or readjustment to the externals of living which the missionary must be prepared to make, there is something deeper and more fundamental in life that also needs adjustment if we are to live effectively and wear well in the midst of a foreign culture. The foreign missionary must cultivate the habit of maintaining a steady, poised state of mind. For this, one must take time for quiet meditation, reflection, and prayer. One of the usual criticisms of Christianity by foreign peoples is that it is a cult of feverish haste and activity with little rest of soul. We must refrain from living in a nervous, unsettled manner.

Moreover, the missionary must live so as to have a reserve of both physical and mental energy. There will be emergencies when one cannot avoid wearing to the point of exhaustion, but it is something to be diligently guarded against. While we dare not coddle ourselves with undue care and softness, we must maintain a certain discipline as soldiers do if we are to work at the highest possible degree of efficiency.

Generally speaking, we westerners live more happily and more effectively if life is pursued on a systematic basis. We are accustomed to working with a schedule before us. If the missionary's life is to be lived efficiently he must plan his day, utilizing time and energy to the best advantage. There must be definite objectives with suitable plans and methods.

The missionary must be able and willing, however, to set aside that plan graciously when interruptions come and emergencies arise. And arise they surely will. Most of the upsets of schedule come in the form of human beings. Natives, as well as fellow missionaries, wish to talk to us about various things that to them seem important. Sick folk call for help, visitors come just to sit and be entertained, and

someone comes to borrow money "until Saturday." There is no end to unexpected situations that demand the missionary's attention. It soon becomes clear that we must learn the science of adjusting our schedule-mindedness to the easy-going, unmethodical style of native life and do so with such magnanimity of spirit as not to show the least impatience or disappointment. Inwardly too we must stay calm, not for a moment fretting ourselves because there are several items on the list that didn't get done.

Maybe it does result in weariness of the flesh, tedium, and personal disappointment. So what? Paul wrote to the Romans (15:1) "We that are strong ought to bear the infirmities of the weak, and NOT TO PLEASE OURSELVES." (We are supposed to be dead, you know.) On another occasion he said, "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient." This earliest of foreign missionaries also summed it up for us in I Cor. 9:22 when he wrote, "To the weak became I as weak that I might gain the weak: I am made all things to all men, that I might by all means save some."

Again with Paul we ask, "Who is sufficient for these things?" The stimulating answer comes from the missionary's second letter to the Corinthians: "Our sufficiency is of God . . . And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."

As this abundant grace is supplied to us day by day, we are enabled to be victorious even over the innumerable disruptions and inconveniences of a heathen culture. Thus "conformed to His image," "transformed by the renewing of our minds," we become truly adaptable, adjusted!

When a man begins to realize the truth about himself, it reduces his desire to reform his associates.

JAPAN CALLING

(Continued from page 17)

wealthy and wicked man whom she utterly abhors. Haruko is 21 years old and a trim little beauty with a background of culture and education. Her desire is to get free from the demands of her family without hurting her mother whom she loves dearly. She comes from a wealthy family and is an heiress in her own right—and would inherit if she would just knuckle down to her family's wishes. The only reason she works as a maid is to be free of dependence upon them. This is but a brief resume of her problem but perhaps you can pray more intelligently for her. We are praying that she may be released from all this and become a full-fledged Bible woman in connection with our work.

Furlough

It is our plan to return to the States for furlough in April. We hope to visit some of the churches on the West Coast and then attend the GARBC meeting in Chicago in May, after that to the Mid-Missions' conference in May, and then to Johnson City, New York in June to attend the graduation of our son, Richard, and his wife, Marilyn, from Baptist Bible Seminary. We expect to take up our deputation schedule then in September. We hope to see you folk

during that time who have prayed and given for the sake of the Gospel in Japan. It will be so much easier to tell you of Japan than to write it.

Veteran Missionaries

Rev. and Mrs. M. St. Clair Frehn, veteran missionaries of 17 years of prewar experience in Japan, members of a Baptist Church in Stockton, California, were received by the Mid-Missions' General Council last November. Mr. Frehn, who served with the Armed Forces Intelligence Section in Tokyo, had much to do with the changes in Japanese law which have made it possible for us to have religious freedom in Japan. Mr. Frehn has a background of Bible School experience which will be invaluable to us as a mission. He is one of the few prewar missionaries who has taught Greek in Japanese, a most difficult undertaking to say the least. His rich background of experience gives him a tremendous advantage as a deputation speaker. Rev. and Mrs. Frehn plan to attend the Mid-Missions Seminar to be held in Ohio in February. They can be contacted through the Mid-Missions' office at 1120 Chester Ave., Cleveland, Ohio. Mr. Frehn is author of the Frehn Lectures, which he twice delivered to evangelical missionaries in Tokyo and which the Japan Bible Christian Council have circulated with such telling effect. Mr. Frehn is one of the foremost authorities in Japan on the question of Buddhism and Shintoism, and how to deal with it in preaching the Gospel.

Baptist Mid-Missions in Japan is now entering its fifth year. With this background of experience, our new headquarters building as a center, and the addition of the Frehns to our staff we will be in an excellent position to go forward rapidly, for which we thank God. Please join us in praying the Frehns out to the field as quickly as possible.

You are really an old-timer if you can remember the time when you did not have to have the land-lord's permission to have a baby, a parakeet or a cat!

Isn't it wonderful how our pioneer forefathers built up our great country without asking Congress for help?

It's what you learn after you know it all that counts.

MORIAH ASSOCIATION

A scheduled meeting of Moriah Association was held in the Second Baptist Church, Cambridge, Ohio, of which the Rev. Marshall Harper is the pastor, Tuesday, January 19.

Following introductory remarks by President, Walter Young, the Rev. Don Winters conducted a rousing song service. Rev. and Mrs. George Myers, missionaries serving in France, were present and extended greetings, after which the Rev. Neil Wilson, expecting to leave for India within a few days, spoke briefly. The Rev. Llewellyn Thompson represented *The Ohio Independent Baptist* and procured several new subscriptions.

Speaker for the evening was the Rev. Allan E. Lewis, pastor of the Nottingham Baptist Church, Cleveland who presented a message under the subject, "The Storms Of Life," which was a masterful exposition of Scripture truth. Mr. Lewis stressed the well known fact that many folk are simply "playing church."

Present officers serving with Moriah Association include: President, Walter Young, Coshocton; Vice President, Marshall Harper, and Sec'y-Treasurer, Howard Hein of South Olive.

The next scheduled meeting will be held in the Calvary Baptist Church, Byesville, of which Rev. Harold House is the pastor.

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WFOB—1430 Kc. Fostoria—7:45 p.m. Sun.

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WPIC—FM 102.9 Mc. Sharon, Pa.—9:15 a.m. Sun.

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keep not silence, and give him no rest,
till he establish, and till he make Je-
rusalem a praise in the earth."

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MANY MIRACLES

By MRS. ROY HAMMAN, *Fort Crampel, Oubangui-Chari, French Equatorial Africa*

Here is reproduction of a letter from Mrs. Mary Kneeland Hamman, one worthy member of the Mid-Missions Family. (Editor)

As we review the miracles that God has wrought since our departure from New York harbor on October 24, our hearts overflow with praise to God. Throughout the entire trip we have anticipated writing this letter to you who have been faithfully praying for us for we want you to share in the joy of answered prayer that is indeed "exceeding abundantly above all" that you could have asked or thought.

Since our letter must be brief we can but outline the high points, but we know you will fill in the details.

The delay in our sailing date had been tedious, and when finally we sailed, we felt we could not make conference, knowing that freighters are traditionally behind schedule.

MIRACLE No. 1—We arrived in Douala *five days ahead* of schedule.

At Douala we learned of terrific storms at sea.

MIRACLE No. 2—Our trip had been as free from rough weather as any sea voyage could possibly be.

Catherine Ayers wrote us in

Douala that she and the Brauns had been in Douala for two weeks caring for baggage and customs.

MIRACLE No. 3—The Lord laid it on Roy's heart to write from Cape Verd Islands to a travel agent in Douala concerning our baggage. For this reason we were able to leave Douala only 3 days after disembarkation and our baggage followed by train to Yaounde immediately.

Next came Yaounde where many have been held up for days trying to get trucks for baggage.

MIRACLE No. 4—We were in Yaounde only 4 days. Roy and Bob Farthing supervised the loading of the trucks which carried our baggage to Crampel where it all arrived in very good condition only 5 days after we got there.

All of you prayed concerning customs. So did we. When we arrived at Baboua where we passed customs, we were told that we must be there eight days. Furthermore, the agent preferred that we go on to Bangui because in only two weeks the office in Baboua was to be moved. We had been praying that we might pass customs at

Baboua and thus avoid a long wait in Bangui. The picture was dark.

MIRACLE No. 5—When Roy produced certain papers that Ray Braun had spent many hours preparing in Bangui for our customs declaration and gave them to the officer, he was delighted. In 2 days we were all through customs at Baboua. The rates were high, (but fair,) and we had expected that.

In our letters and last words to you we asked you to pray definitely that we might arrive at Crampel for Conference.

MIRACLE No. 6—Everyone felt it was impossible, but, praise to our Lord, who had a purpose in our being there, and even allowed us to know a part of that purpose, we arrived on Monday evening, Nov. 30, in time for all the business sessions and some of the devotional hours.

Needless to say, there were many more miracles, but paper is gone, so we can give no more in detail now. How we praise God for what He has done. "Faithful is He that calleth . . . who also will do."

WHO PAYS?

It is the thought of many that when the missionary has prepared for foreign service, the salary underwritten by the churches, the personal equipment and transportation provided, the worker is then able to move into the field ready for business. These overlook the fact that the worker must have a place to live and that from personal funds he must buy or cause to be built a house.

It is the common thought that when the medical missionary or the nurse missionary reaches the field, the worker steps into a dispensary, a hospital or a laboratory and is open for business. The fact is that in most cases—the great majority of cases—the worker from personal

funds must provide all items of equipment and drugs. This is a tremendous drain on the funds of such missionary. Of course, other workers may contribute funds, when they have funds to contribute, but they are not obligated to do so.

It is generally assumed that the office of Baptist Mid-Missions, and other such agencies, in some mysterious way, have full provision to meet local payrolls, office rent, office supplies and travel costs. The fact is that every dollar of designated money goes to the work or worker as designated. Only that which is intended for general expense can be so used.

It is well for missionary-minded people to remember the added ex-

pense resting upon the shoulders of missionary servants and make provision accordingly.

PROGRESS AT CANTON

Mrs. E. M. Nesbitt of the Calvary Baptist Church, Canton, Ohio, writes that a Women's Missionary Union was recently organized and that Mrs. Arthur G. Fetzer, Cleveland, was guest speaker at the January meeting. Rev. Duane McCrum, Mid-Missions, Hawaii, and Rev. Richard Durham, Association of Baptists For World Evangelism, India, were speakers in the church on January 16 and 31, respectively. The Rev. Charles McKinney is pastor of this progressive congregation.



BEAMS FROM THE LIGHTHOUSE

MRS. W. H. KEISLER, Huntington City Mission, 1030 Seventh Avenue
Huntington, West Virginia

“A CHRISTIAN LIGHTHOUSE” — Romans 1:16

“I will bless the Lord at *all* times: His praise shall continually be in my mouth.”

We have just completed our Fourteenth Anniversary program of the Mission. It was one of the best we have ever had in *every* way; in attendance, financially, and in souls being saved. We had every reason (humanly speaking) to be concerned as there was a city wide meeting that started the Sunday afternoon of our Mass meeting. There were also some other meetings going on during the Anniversary week, but—as *always*—the “One” we love and serve did exceeding abundantly above all that we asked. Ephesians 3:20.

We had the Spiritual Jubilee Singers from Chicago—as well as Dr. William Seath, (also from Chicago), who gave a wonderful message on “The Story of Rescue.” Truly we had extra reason to sing the “Doxology.”

A man was saved and a girl came back to the Lord during the week of meetings. During this month there have been seventeen saved in our Children’s Bible Club. Then there have been eight saved at the Mission and at the Outpost.

Because many of you request a report of the activities of the Mission for each year I am enclosing below a report for the year of 1953.

1953 Activity Report

Mission Services, 430; Prayer and Devotional Meetings, 730; Open Air and Jail Meetings, 57; Young People’s Meetings, 46; Radio Broadcasts, 161; Assisted in Outside Meetings, 337; Children’s Meetings, 48; Professed Conversions, 137; Reconsecrations, 37; Testaments and Bibles Given, 28; Gospels Given, 211; Visits in Homes, 478; Visits in Hospitals, 1,309; Business Calls, 660; Beds Furnished, 5,573; Meals Served, 16,112; Clothing Given (Articles), 4,814; Pairs of Shoes Given, 233; Chapel Attendance, 6,284; Sunday School Attendance, 1,727.

Rodger is a little boy around five years of age who attends our Sun-

day School at Lewis Hollow. I feel so sorry for this youngster. He is only half dressed most of the time. I gave him some flannel shirts at Christmas. The Sunday after Christmas I sat beside him and he had on one of the shirts. The shirt pulled out of the worn blue jeans and I saw his little bare back. So, now the next thing we will have to do is get some underwear for him.

This youngster lives with his grandparents. The grandfather is seventy and the grandmother is sixty-eight. He is an illegitimate child. He has a brother ten years of age—who is a real problem to his grandparents. He had another brother who was killed in an automobile accident several months ago. They too, were born out of wedlock.

The mother was arrested about a year ago (in the company of several others) for forging checks. She was given one to twenty years in the reformatory in Marysville, Ohio. It was in Ohio that they were caught in the act of passing forged checks.

In spite of the poverty and lack of training the boys get now—they are better off than they were when their mother lived with them. The way she lived, and the home life she made for the children, increased her sentence.

The help the grandparents get from the state is barely enough to enable them to exist.

The ten year old boy has become very bitter and is beyond his grandparents control. We’ve tried to help him and shall continue.

This little one is the one I’m so concerned about—he’s full of mischief—but a very lovable child. His grandparents are not christians—so—you can see what these boys need is a christian home and plenty of “Love.”

At different times when Mr. Keisler has gone up there to do some work on the chapel, this little youngster always comes around when he starts to eat his lunch. Mr. Keisler said, “I just can’t take a bite until he has had what he wants.”

In talking with a neighbor (who is a fine christian woman and who lives quite close to them), she told me that every day she gives this

little fellow either his lunch or evening meal—so—at least he gets one meal each day.

There is another family I could tell you about who are in desperate circumstances but my allotted space is gone—so—I shall close asking you to pray for these little boys, the grandparents, and their mother.

“Keep remembering us to Him.”

GOOD NEWS


The November 1953 number of this magazine reported the resignation of the Rev. Harold Allem, pastor of the First Baptist Church, New London, Ohio, the pastor having accepted call to the Eighth Avenue Baptist Church, Sacramento, California.

We have now received a letter from the pastor, written in California January 11, 1954, stating that he will soon again be in the pulpit of the New London church. The pastor advises that there is no trouble at the California location and that everything is on the increase, but for personal reasons he feels led to return. It is our understanding that the First Baptist Church, New London, joins in the sentiment of Ohio Association in the joy of anticipated return. This fine family won the hearts of the people, not only in the local church, but throughout the fellowship. *Brother, welcome Home!*

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Fellowship of Baptists for Home Missions

By J. IRVING REESE, General Director

P. O. Box 455, Elyria, Ohio



The Executive Committee of the mission met on January 21 and 22 at Ft. Wayne, Indiana in the Immanuel Baptist Church of which Rev. Carl Brown is the pastor. The reports made by the general director and the deputation representative were most encouraging. The treasurer reported the largest income for missionary work yet experienced in a six month period. Several new works have been opened and some churches organized.

The Immanuel Baptist Church of Arcanum, Ohio was, at its own request, released from mission status as it is now able to carry on as a self-sustaining church. Great blessing was reported by Pastor Thomas Younger and there is rich evidence that this will become one of the most active churches in the Ohio fellowship of Regular Bap-

tists. The Arcanum church makes the third self-supporting church in Ohio which FBHM has organized, the other two being the North Side Church, Lima and the First Baptist of Parma.

Two young men were accepted for missionary work, they are Kenneth Earl Bess, member of the First Regular Baptist Church in Bellefontaine, Ohio and Weimer Kibbe, a student at Baptist Bible Seminary, Johnson City, N.Y. There is a possibility that Mr. Bess will open another work looking toward a Regular Baptist Church in Ohio, a field is presently under consideration.

Rev. Harvey Taylor, who was the oldest in term of service, submitted his resignation to the Committee due to his having accepted a call to become pastor of the First Baptist Church, Wenatchee, Wash-

ington. It was with deep regret that the resignation was accepted. Taylor has served both as missionary evangelist and as district counsellor in various fields since 1945.

A plan of unusual interest that looks toward placing newly accepted missionaries with experienced pastors for an internment period was favorably discussed and a committee appointed to study it further. The National Council has felt for some time that there is need for young people just out of school to have some practical training before going to a field to open a new work, this plan appears to afford a solution.

FIGURAMA

Compiled by Dolores Finley
Omaha, Nebraska

Americans sat down to 7,000,000 new TV sets in 1953. They outnumbered telephones in six U.S. cities, and even outnumbered bathtubs in Chicago.

With only 7% of the world's population, the U.S. turned out 65% of the world's manufactured goods.

Per capita, Americans last year ate more than their average weight in meat alone—151 lbs. v. 144 lbs. in 1952.

In the 50th anniversary year of the airplane, man traveled through the substratosphere at more than 1,600 m.p.h., $2\frac{1}{2}$ times the speed of sound.

A bomber weighing 179 tons was recently put into use.

During last year, 57 children are reported to have lost their lives when trapped in abandoned refrigerators.

In the city of Detroit there are 1000 churches.

For carrying letters, the railroads receive less than $\frac{1}{8}$ of one cent each.

YOUNG PEOPLE'S RALLY— BETHEL ASSOCIATION (North)

Rev. W. C. McKeever, Secretary

The Youth Rally of Bethel Association, North was held in the First Baptist Church, Bowling Green, Ohio, Friday, January 8, 1954. The young people got off to a good start for the new year with good attendance, representing almost every affiliated church.

Pastors accompanying their delegations included: Ralph Nordlund, Fostoria, Melvin Welch, Findlay, Harvey Christian, Lewis Avenue, Toledo, Douglas Beason, Emmanuel Baptist Church, Toledo, Clarence Townsend, Ambrose, Fayette, and William C. McKeever of Bowling Green.

Professor Donald A. Waite, faculty member at Cedarville Baptist College was the speaker, presenting an inspiring message from the Twenty-Third Psalm. The next scheduled meeting will be held April 9th.

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NORWALK CHURCH CELEBRATES ANNIVERSARY

THE WHEATON CRUSADERS CONDUCT AFTERNOON SERVICE

Miss Vaughn Dunham at Console of New Organ

Sunday, January 31, 1954 will be long remembered by members and friends of the Calvary Baptist Church, Norwalk, Ohio, of which the Rev. Donald Beightol is pastor. The church celebrated its Nineteenth Anniversary with special services throughout the day.

Rev. H. K. Finley, editor of The Ohio Independent Baptist was the guest speaker at the morning service. The afternoon service was conducted by the Wheaton College Crusaders consisting of Joe Atkinson, John Allen, William Leslie and Clayton Bell. At the evening service Pastor Beightol delivered the message. For the special services the church arranged for a new electric organ, Miss Vaughn Dunham of Lorain at the console at the morning and evening services, Mr. Allen during the afternoon.

At the morning service after extending words of welcome to the many visitors, and expressing the joy of the parsonage family in the

local relationship, Pastor Beightol introduced Mr. H. C. Barre who read a brief historical sketch of the church, tracing its progress through the past nineteen years.

The auditorium was filled to capacity at the morning service, with many in the balcony, and in the afternoon every available pew was filled, with this seating capacity supplemented by additional chairs. The Calvary Baptist Church of Norwalk is spiritually, numerically and financially prosperous and on the date of the anniversary, 156 were present in the Sunday School. Mr. Beightol and family seem to be greatly loved by the people and happy in the blessed service.

The Background

The church was formed by a small group of Baptist believers which withdrew from the First Baptist Church of that city in 1935, and for a time met in a rented room, the present church property

purchased in 1942. Pastors serving with the people have included Homer K. Clouser, Price A. Allem, Ray Poludniak, E. F. Davidson and the present incumbent, Donald Beightol.

In 1948 the congregation affiliated with Ohio Association of Regular Baptist Churches, also the General Association of Regular Baptist Churches, and it has been exceedingly active with these fellowships, as well as the local, Hebron Association of which Pastor Beightol is now the Moderator.

Mr. Beightol became the pastor in November of 1949 and during this pastorate the property has been greatly improved and rapid advances have been made in every department. In face of the heavy expense of property improvement, and large gifts to missionary and associational projects, the church has no indebtedness. The present church membership is 124, fourteen of these being charter members.

BAPTIST BIBLE SEMINARY

(Continued from page 11)

not wish either of these majors are finding excellent training in the three-year Bible course.

No spiritual standards have been trimmed in raising the standards academically, and no un-Biblical positions have been imposed as the school has attained this accredited standing.

The Spiritual Life Conference, held the last week of January at the opening of the second semester,

was a great blessing to students and faculty alike. Rev. Donald Moffat, Field Representative for the Association of Baptists for World Evangelism, preached the Word with real power in both morning and evening sessions throughout the conference.

Seminary Day for high school juniors and seniors and older young people will be held on Friday, April 23. A special invitation is hereby extended to all pastors to bring their young people in for the day. Open house will be held in dormitories and classrooms. A free meal will be served to all guests at noon, and there will be sessions in the afternoon for both young people and pastors.

A student-financed intramural program of basketball is again in progress this winter. It has provided relaxation and exercise for many of the students. Local gymnasiums have been rented for these activities.

The Seminary Chorus expects to make an extended trip into the Middle West during April, traveling through New York, Canada, Michigan, Indiana, Illinois, Wisconsin, Iowa, Ohio, West Virginia, and Pennsylvania. A detailed announcement of the tour will be

carried in the next issue of this magazine.

T.V. has been described as a device that permits people who haven't anything to do, to sit down and watch people who can't do anything.

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BOOK



"I Daniel understood by books." Dan. 9:2.

THE LORD OF THE HARVEST

But first about the author: This book of sixteen great sermons dealing with the manifestation and ministration of the Holy Spirit, was written by Dr. S. Franklin Logsdon, former pastor of Bethel Baptist Church, Erie, Pennsylvania, later of Moody Memorial Church, Chicago, and now pastor of The Immanuel Baptist Church, Holland, Michigan. Those who know the author will have double appreciation for the messages. Other books written by Dr. Logsdon include, "Lingering At Calvary," "Lest Ye Faint," and "Crucified To Live."

The Lord Of The Harvest deals exclusively with the work of the Holy Spirit, each of the sermons being built around a text, both Old Testament and New Testament used as source. The ability of Mr. Logsdon to lay down a word picture of the scene which probably surrounded the speaker of the text is unique and this adds force to the message.

The many friends of the author will join the uncountable number of people interested in the subject matter and provide wide coverage for the book. Zondervan Publishing House, Grand Rapids 2, Michigan, \$2.00.

SIMPLE STUDIES FOR FAMILY DEVOTIONS

Family devotions have always presented a problem when children were also involved, but KEITH L. BROOKS, the editor of *Prophecy Magazine* has solved the problem by writing a book in such simple, understandable language that any child of school age can be blest by the reading.

The 154 readings begin in the Gospel of Matthew and continue through the Book of The Acts, covering 227 pages. The readings are not set up in "baby talk" and the grammar is standard, but each of the readings will be found to be written in a style and on a level

for the child's mind, but helpful and refreshing to older people.

The work is neatly bound, attractive jacket, and priced at \$2.50 by Van Kampen Press, Wheaton, Illinois.

HOW TO GET ALONG WITH OTHER CHRISTIANS

J. Nieboer, evangelist and Bible teacher, and editor of the magazine, *Our Daily Walk*, is the author of this book. Mr. Nieboer quotes from a letter received from a friend which says: "We have learned all about the gospel, and all about prophecy, and all about church truth, but we have never learned to get along with one another."

The fact is, that the big problem in many churches is just that. The enemy of the church operates through the human element. Jealousy, backbiting, whispering and under-cover work wrecks more churches than worldliness and unscriptural practices.

We do not recall having previously read a book devoted exclusively to human relations in the church, but we are favorably impressed with this one. Mr. Nieboer is the author of three fine books on 1 Peter, 2 Peter and James; books which have received wide commendation.

Our Daily Walk Publishers, 1158 West 29th Street, Erie, Pennsylvania, and Believer's Bible & Book Company, Elyria, Ohio—\$2.25.

IT'S DYNAMITE

The book recently published by Dr. Lee Roberson carries an intriguing title and within the covers are 12 dynamic sermons.

Dr. Roberson is pastor of High-

Any book favorably reviewed in this department may be secured from the Believer's Bible and Book Co., 120 Park Avenue, Elyria, Ohio.

REVIEWS

land Park Baptist Church, Chattanooga, Tennessee, 10,000 members, also president of Tennessee Temple Schools, and head of the Gospel Mission, and director of Camp Joy, where more than 1,000 underprivileged children gather in the summer.

The book carries messages describing the Dynamite of Faith, Convictions, the Word, Prayer, Suffering, Vision, Devotion, the Holy Spirit, the Gospel, and the Second Coming.

Sword of the Lord Publishers, Wheaton, Illinois—\$1.50.

LITTLE SHEPHERDS OF NAVAJO LAND

Here is another good book for boys and girls of 6 to 9 years of age, by Marian M. Schoolland.

The book deals with conditions among the Navajo Indians and particularly with the little girl Hesbah and her brother Hoshkee. Hesbah dreamed of school and longed to read and write, but her contact with books and people apart from her own family was to be had from a hospital bed. It's a good Christian story and the Mothers, as well as the children will appreciate it.

Wm. B. Eerdmans Publishing Company, Grand Rapids 3, Michigan, \$1.00.

GINGER AND THE GLACIER EXPRESS

This is another of the "Ginger" series, written by Dorothy G. Johnston. It's an exciting little story for boys and girls age about 6 to 10.

Ginger, Babs and Polly have a fine vacation in the mountains and while enjoying the usual experiences of such a trip there is a good work done for the Lord Jesus Christ.

More than 100 pages, laminated cover, Van Kampen Press, Wheaton, Illinois—\$1.00.